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The Pacific Churchman

Speaking the Truth in Love.

AUGUST 1, 1904

RELIGION AND POLITICS.

The great political conventions have met and the Presidential campaign is begun. It is not for a religious paper of this kind to sustain a party position; but there is an aspect of politics which is distinctly within its province. We mean the moral and religious aspect. Its part in the campaign is to emphasize that religion and politics are commonly placed pretty far apart. Now and again ecclesiastical ambition or moral necessity will introduce a distinctly religious question into the political field; or a distinctly moral issue will be forced upon the country. But ordinarily the political issues are regarded as purely economic or social or as concerned with the interpretation of the Constitution. It is forgotten that economics and sociology, while they may be treated in a purely scientific way, cannot be divorced from morality and religion. As sciences they deal with life; and life is completely bound up with morality and religion. Every economic and social question has its ethical bearing and meaning; and when such questions come to the front as political issues, every Christian voter should study them from that point of view.

Take, for example, three of the great issues of the present campaign. The tariff involves a moral issue. On the one hand there is the right and duty of self-protection and development. On the other, the duty of a nation towards other nations, to say nothing of her duty towards classes of her own citizens. The trust question involves a moral issue. The life and usefulness of millions as affected by competition and by monopoly, the right distribution of wealth, the nature of public responsibility, all lift it far beyond a mere economic question.

Imperialism, even in the present modified form of the question, involves a moral issue. The policy hitherto pursued is defended upon the ground of the duty of service. It is opposed on the ground that might does not make right; that the ideal of freedom as held by this nation does not permit our present policy. In this case the moral issue springs into the foreground and is consciously expressed.

In the same way other issues must be regarded. But whatever may be his decision, no Christian man ought to make it without serious facing of the deeper problems which are raised.

DIVORCE—A S. F. JUDGE'S APPEAL.

In denying a petition for divorce, recently, Judge Graham of the Superior Court took occasion to make a strong plea for a better law. "Something should be done," he said, "to stem the awful tide of divorce cases flooding our court calendars, and I would advise that at the coming session of the Legislature the lawmakers should restrict in a greater degree the grounds upon which divorces are granted."

These are timely and cheering words. Men in such positions have great influence in moulding legislation, and when they begin to speak strongly, we can be assured that the right sentiment will soon find leaders.

They are also suggestive words. We have before us the melancholy spectacle of our Church immediately after succeeding in rousing the Protestant Churches to something like common action on the divorce question, in imminent danger of throwing over her leadership by taking a stand which will be interpreted by many as tying her to the doctrine of the indissolubility of marriage. We find her compelled to consume her time and her energy in debating a canon which, if passed, cannot begin to touch in any way the problem; and can serve only to remove her further from an understanding of the real sentiment of the nation. It is that which she must mould. She must rouse, as she is rousing, *Christian* sentiment. She must rouse, as she is not rousing, *public* sentiment, which is necessary to determine legislation. She must put her energy where it counts. She must get hold upon the real issue. She must understand the small number of her adherents in the nation and the consequent small place which her mere legislation takes; and appreciate the vast ignorance, blindness and materialism of the multitudes, which permit such divorce laws as exist in our States. Ecclesiasticism warps her vision. The real and vital issue is not as to permission to remarry after divorce. It makes not a particle of difference what the fathers thought. We are concerned with a living issue, not one of historic criticism. The issue lies in the question as to whether any Christian ideal whatever is to be enshrined in our State legislation. To rouse public sentiment, to give to the nation a worthy ideal of marriage—not one hidden in a canon; but one living in the hearts of the multitude—that is a work worthy of our mission and that is the real thing which we have to do.

DIVORCE—THE PROPOSED CANON.

In our last issue we spoke of the proposed canon on divorce as endangering our leadership among Christian people. There is another aspect of it which is not often touched upon—the effect of such a canon upon the position of great numbers of our loyal clergy and laity. It forces them into an attitude of seeming disloyalty both to the Church and to the cause of the sanctity of the family.

A considerable number of the clergy are utterly opposed to the doctrine of the indissolubility of marriage; they cannot interpret Christ's teaching to support it, neither can they accept a mere majority vote as having any authority in the interpretation of that teaching. Furthermore, they believe that, doctrinal questions aside, the proposed canon is utterly inexpedient. They must yield to it if it is passed; but they must continue to fight for its repeal. And more than that, if a layman or woman, the innocent party in a divorce for adultery, perhaps a sister or a daughter, comes to one of these clergymen for advise, he must say "I cannot marry you, but you have a perfect religious right to be married. Christ forbids it not. The universal Church forbids it not. A canon of this Church in America which may be repealed in three years cannot stand in the way of your life happiness. You must go to some one who will marry you and know that although you cannot have the Church's formal blessing, your marriage is true, for the Church has always held that the true marriage is in the mutual consent." Such a man must speak thus; but in so speaking he not only seems disloyal to the Church, but will be accused of lowering the Church's ideal.

It is harder for the devout layman. He feels that he is within the right of Christ's law. He is simply driven to set his own joy, which he believes is right, against loyalty to a canon in which he does not believe. If he felt that, strict as it is, it were serving a good purpose, he might

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gladly sacrifice himself; but he feels that all that it is doing is to play into the hands of those whose conception of marriage is purely ecclesiastical and mediaeval, and entirely foreign to Christ's view. He goes outside the Church and is married. He will do so in every case; of that there can be no doubt. But he likewise does so only at the cost of seeming disloyalty to the Church. He likewise will be accused of lowering the ideal of marriage.

Is it expedient, is it just, is it right, is it Christian to subject great numbers of Christian men to such a test?

SEVENTH MISSIONARY DISTRICT.

LOS ANGELES.

The Diocese of Los Angeles, like that of California, is to be congratulated upon the earnest and progressive spirit in which its Sunday school work is conducted. The organized expression of Sunday school interest in the Diocese is the Sunday School Institute, the Executive Board of which corresponds in a general way to the Sunday School Commission of the Diocese of California.

The Sunday School Institute recently held its annual summer school in the parish house of St. Augustine's Church, Santa Monica. The sessions were confined to the afternoons and evenings of three days, Wednesday, Thursday and Friday, July 6th, 7th and 8th, the mornings being left free for recreation and sociability, excepting in the case of delinquent lecturers, who were apt to be invisible during the morning hours. The plan of the school was very systematic and was rigidly followed. The gathering was not a convention, but really a school, and the emphasis was laid not upon discussion or services, but upon instruction. Five courses of three lectures each were carried along side by side, one lecture being given upon each subject on each day.

The courses were as follows: (1) The Bible: "As Literature," by the Rev. Robert L. Windsor; "As History," by the Rev. L. B. Ridgely; "As the Word of God," by the Rev. George Robinson. (2) The Prayer Book: "Its History," the Rev. Stephen F. Sherman; "Its Analysis," the Rev. Barr G. Lee; "Its Spiritual Meaning," the Rev. Charles W. Hibbard, D. D. (3) The Catechism: "The Faith," the Rev. A. G. L. Trew, D. D.; "The Commandments," Miss Nancy M. Hitchcock, principal Emeritus St. Mary's School, Knoxville, Ill.; "The Prayer," Mrs. Pallister; "The Sacraments," the Rev. W. H. Wotton. (4) The History of the American Church, three interesting sketches by the Rev. William MacCormack, which occupied the main portion of each evening session. (5) Missions: "Domestic," the Rev. Frederick H. Post; "Foreign," the Rev. Charles T. Murphy, Jr.; "The Fifth Sundays," Deaconess Grebe.

The attendance throughout was excellent, the interest sustained and the results no doubt will be commensurate with the labor involved. Spirited discussions were provoked from time to time notably on the last afternoon when the attitude of Sunday School teachers towards the literary and historical criticism of the Bible came under review. The debate showed that the Diocese like the wise householder is able to bring forth from its treasury things new and old.

In connection with the work of the Institute may be mentioned the course of lectures to be given monthly during the winter at St. Paul's Pro-Cathedral by the Rev. Robert L. Windsor on "The Bible in Its Literary Entirety." As preliminary to this course Mr. Windsor gave the opening lecture of the summer school on the "Bible as Literature" and his masterly review of the whole subject—condensed vivid and scholarly—leads us to expect much from his work next winter.

Los Angeles has been enjoying a visit from Bishop Partridge of Kyoto, Japan. Besides preaching on Sunday, the 17th of July, the Bishop gave a most interesting address to a well attended meeting of the Woman's Auxiliaries in the Sunday School room of St. John's Church on West Adams street, Monday afternoon, July 18th. The Rector of St. John's, the Rev. L. B. Ridgely, was associated with Bishop Partridge before his election to the Episcopate when the two were missionaries in China.

Mr. Thomas Whittaker announces the publication in the fall of a series of Saturday night sermons by the Rev. Dr. George T. Dowling of Los Angeles.

The Right Rev. Sidney C. Partridge, D. D., Bishop of Kyoto, Japan, recently visited Los Angeles, where he preached in St. John's Church in the Church of the Angels, Garvanza, and in St. Paul's Protestant Cathedral.

On Sunday, July 17, the Rev. Stephen Sherman, Jr., Rector of St. Athanasius Church, Los Angeles, baptized the infant charge of the Chapter of the Daughters of the King, the Chapter acting in a body as Sponsor. It would be interesting to watch the training of this much-sponsored baby.

OLYMPIA.

The Gateway to Alaska is a title which Seattle has fairly earned and its appropriateness is manifested by the way in which we are able to keep touch with the work of the Church in our northern territory. During the past month we have had the pleasure of speeding on their way two of Bishop Rowe's workers. Mr. E. J. Knapp visited us on Friday, June 3d, and was present at the ordination of the Rev. J. S. Budlong. He sailed for Skagway on June 5th, where he will meet Bishop Rowe and thence proceed to Point Hope to take the place of Dr. Driggs, who has nobly held on at his isolated post for many years. On June 14th the Rev. A. R. Hoare arrived from California on his way to Circle City, stopping en route at Skagway for his ordination to the of mail and gauntlets, and wear short dalmatics, reaching priesthood. We are now in receipt of news from the Rev. C. H. H. Bloor notifying us of his arrival here late in June on his way back to Nome. The Rev. Hudson Stuck, late Dean of Dallas, has also written us to the effect that he will be with us late in July or early in August on his way to Fairbanks.—**Seattle Churchman.**

The Bishop of Olympia ordained the Rev. A. E. Bernays at Tacoma, on the first Sunday after Easter, to the chaplaincy for seamen at Tacoma, on the presentation of the Rev. the Hon. C. Cumming-Bruce, M. A., The Missions to Seamen Chaplain for the shipping at Portland, Oregon, who was requested by the Bishop to preach the ordination sermon.

Mr. Bernays, who is a graduate of Oxford, and a son of a late rector of Great Stanmore, Middlesex, had served faithfully for fifteen months as reader in charge of the seamen work on Puget Sound, under the superintendence of Mr. Cumming-Bruce, whose labors have been extended from Portland, Oregon, to most of the smaller seaports in the northwest corner of America, scattered over many hundred miles.

Mr. Bernays ordination may be taken as an earnest of the Bishop's appreciation of his work amongst seamen afloat and ashore, which has been much blessed.—**The Word on the Waters.**

HONOLULU.

We clip the following from the **Anglican Church Chronicle:**

On Sunday morning, says Bishop Restarick in his letter, when I arrived at the old Native Church in Keokea, in which we were to hold services, the people were all outside awaiting me. The boys of the school were all marshalled up to shake hands with the Bishop. Women and girls were seen coming here and there, carrying babies on their backs. We had to wait a while until all those expected arrived. This gave me an opportunity to inspect the old church. It was built when there was a large native population at Kula, but it has not been used for some time. In the roof there are many large holes, the interior is dilapidated, but with some old seats for the congregation and a table for an altar we had most interesting services. There were present over fifty Chinese and eight Hawaiians, among whom was the school teacher, a man who had been a pupil at the Royal school in times past and who had been presented for confirmation by Canon Mackintosh.

The Rev. Mr. Potwine gives a part of his time to Waialua and part to St. Elizabeth's House. He holds service every Sunday morning at Waialua, going out there on Friday afternoon of each week.

A cable message announces the acceptance of the work at

Kona by Mr. Glidden, now in Bath, Maine. It will necessarily be some time before he can come.

Miss Sarah Chung left Honolulu on Wednesday, June 15, to study at the Deaconess House in New York.

On the afternoon of June 17th, a most interesting service was held at the Cathedral, conducted by Bishop Restarick, chaplain of the Girls' Friendly Society. Mrs. C. Montague Cooke, Jr., presented 13 candidates to the Bishop to become members of the society. After receiving their membership pins, and singing the society hymn, the Bishop talked to the girls for 15 minutes in the most helpful way.

BISHOP HUNTINGTON.

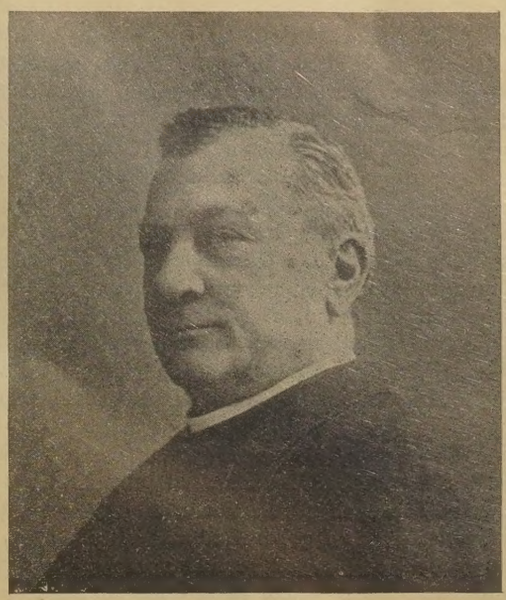
In the death of Frederic Dan Huntington, which occurred on July 11, in the room in which eighty-five years previously he had first seen the light, the country loses a great personality and the Church a distinguished and gifted leader. Perhaps his most distinctive trait was his combination of great intellectual abilities with rare simplicity and directness of purpose and a refined and pervasive saintliness. To attend one of his services for confirmation, especially where the candidates were in their first youth, was said by those to whom the experience was a new one to be something of a revelation.

Bishop Huntington was born in Hadley, Mass., in the home which had been in the possesion of the family, we believe, from the colonial period, on May 28, 1819, and was educated at Hadley, at the Hopkins Academy, and at Amherst. Coming of a Congregationalist ancestry which in the person of his father had become Unitarian, he subsequently entered the divinity school at Harvard, and on his ordination was settled as pastor of the "South Congregational Church" in Boston in 1824. In 1855 he accepted the Plummer Professorship of Christian Morals at Harvard and was made University preacher. Here he wielded a very great influence, and was the first, or among the first, in the faculty to enter into the athletic ambitions of the students and aid in the building of a college gymnasium. Five years later he found his position in the Unitarian body no longer tenable, and became a candidate for orders. He was confirmed in Christ Church, Cambridge, March 25, 1860; ordered deacon in September of the same year, and priest on March 19, 1861. Immediately the congregation of Emmanuel Church in the Back Bay district of Boston was organized for him and he was called to be its rector. Here on April 8, 1869, he was consecrated bishop of Central New York, he having previously declined an election to Maine; and for over thiry-five years he discharged the duties of his office with unwearied fidelity, a bishop coadjutor being elected in 1902.

Coming of a refined and scholarly ancestry, Bishop Huntington's interest in matters pertaining to education was always keen and far-reaching, and his addresses to college men and women were models in their kind. His last public appearance was before the young women of Smith College at their commencement exercises on June 21. Among the several honorary degrees conferred upon him were the S. T. D. and LL.D of Amherst and the S. T. D. of Columbia. A writer as well as preacher, and always an advocate of the written sermon in the pulpit,—or of the sermon which had been written—Bishop Huntington published several volumes of his discourses, one or two of which were translated into the French. Among his best known works were the series of sermons entitled "Christian Believing and Living," his Bohlen lectures on "The Fitness of Christianity to Man," his his "Personal Life in the Ministry."

Impressed by the increasing spectacle of poverty in our cities, he was in later life a pronounced sympathizer with every intelligent effort to ameliorate the condition of the working classes, and was president of the C. A. I. L., we believe, from the date of its organization. A lover of men and of the members of the animal creation, a scholar of a type now rare among us, the faithful friend and adviser of his clergy, as well as their trusted leader, almost a father to the students in his school, we may say that the nation is the poorer for his departure from among us, and that the passing of his visible example from the Church on earth is of the nature of a great bereavement. WM. HIGGS.

REV. ROBERT CHESTER FOUTE.



"Large of physique and tender of heart, far seeing in expedient."—Bishop Nichols' Convention Address.

A memorial service for the late Rector of Grace Church, San Francisco, the Rev. Robert Foute, who died on the 23rd July, 1903, was held in Grace Church on Sunday morning, the 24th ult. The Holy Eucharist was celebrated and a sermon was preached by the present Rector, the Rev. David Evans, from the text Gen. 49:33: "And when Jacob had made an end of commanding his sons he gathered up his feet into the bed and was gathered unto his fathers." The text, as the preacher told the congregation, was the last verse of the first lesson read by their late Rector at his final service in Grace Church, and was strangely prophetic. After a warm tribute to the personal qualities and strong character of his predecessor, Mr. Evans expressed his own sense of gratitude to him for all that had been accomplished under his inspiration and wise direction to beautify Grace Church and establish it on firm and permanent foundations with a strong endowment. To the furtherance of that laudable ambition he intended with God's help to devote himself, so that the Church of Bishop Kip, of George W. Gibbs and Robert Chester Foute might, being freed from all anxieties of a temporal kind, be able to respond to the clamorous opportunities that were all around it.

The music included many of the late Rector's favorite hymns, "I Need Thee Every Hour" among the rest, and the large male choir, augmented by several former choristers, under the able direction of Mr. Holt, rendered Gounod's beautiful communion service magnificently.

SPECIAL ITEM.

We have received a letter from the Rev. O. J. Whildin of Baltimore, asking Church people everywhere to aid him in his work among the deaf and dumb in the Southern States. Such an appeal as this coming from one whose work is endorsed by all who know him, especially by the Bishops and clergy, ought not to go unanswered. The letter speaks for itself, and we regret that we have not space to print it in full. It was this class of people whom our Lord found greatest pleasure in healing, and to follow in His steps ought to be the pleasure of Christian people beyond all other deeds of love. The editor of THE PACIFIC CHURCHMAN will gladly receive gifts and forward the same to Mr. Whildin immediately.

Thomas Whittaker announces a fifth edition of "Christianity Between Sundays," by the Rev. Dr. George Hodges, Dean of the Cambridge Theological School.

Bennett and Adeney's "Biblical Introduction" has just been issued in a revised edition, with a Bibliography, By Thomas

CONTRIBUTED ARTICLES.

The Modern Movement in the Sunday School.

By the Rev. Wm. Walter Smith, M. A., M. D., Secretary of New York Sunday School Commission, Graduate Student, Teachers' College, Columbia University.

During the past half decade, a most remarkable movement has been spreading through the Sunday schools of this continent.

The fire was originally kindled in 1898, when the Bishop of New York appointed a Commission to suggest remedies for the recognized insufficiency and inefficiency of the Church Sunday schools of his diocese. This Commission took the ground that the Sunday school should primarily be a **school** for a thorough religious education, and from this view-point it sought to adapt the best methods of the secular day school wisely and practically to the Sunday school.

It sought to emphasize the forgotten fact that the child's mind is a unit, and can be educated only as such; that religious education, both in relation to knowledge and to character, is only a part of general education; and that, as such, it cannot either accomplish results nor win respect if conducted by methods obsolete in day school practice, unpedagogical and wasteful of energy and interest, ignoring the child's real needs in his development.

It did not seek to displace the Joint Diocesan Committee, an influential factor of much more venerable lineage and prestige, but to supplement it, entering a somewhat different field, that of education rather than of inspiration.

Within less than a year, similar commissions began to spring up all through the country. In East and West, Bishops or Diocesan Conventions appointed Commissions of able priests and laymen "to investigate and improve the Sunday schools within their See, examining all progressive school methods and material, and recommending proper grading and suitable text books." About twenty-five such Commissions are now at work. Every New England Diocese has one, all but one of the Dioceses in New York State, many in the Mississippi and Missouri Valleys, and several that skirt the Pacific Coast. During 1904, a Federation of all Commissions and Institutes has been effected, including the leading representatives of the Joint Diocesan Committee; and a series of Sunday school conferences have been arranged in connection with the General Convention in Boston, in October, together with an enormous exhibit of over 9,000 Sunday school aids,—maps, charts, text books, pictures, models, etc., covering every phase of modern movement and methods. This exhibit has been collected by the New York Commission and is loaned by them for the convention.

The aims of the Commission movement are clear-cut and definite. It covers (1) the Teacher, (2) the Curriculum or Course of Study, in other words, proper grading, (3) the Subject-Matter and Method, that is suitable pedagogical Lessons, (4) Organization. A few words about each of these will help many teachers.

1. **Teacher Training.** No one attempts to grow the smallest window garden without some knowledge of both the nature of the flowers and proper methods for floriculture. In precisely the same manner, to be a teacher of children presupposes, as a fundamental, intimate acquaintance with (a) the nature and nurture of the child, the laws of growth of the child's mind, its capacities and interests at each stage of development, and the tactful use of those interests, guiding or restraining them into the desired habits of thought and action. It presupposes (b) that all teachers should undergo some training in the method of education, "Religious Pedagogy," if we may term it that,—how to impart knowledge; how to question, examine, use illustrations; how to keep order, hold the attention, elicit interest; how to map out and teach a Sunday school lesson in the approved manner of the day school.

There are certain simple, fundamental principles every teacher ought to know. For example,—children under eight have no adequate ideas of **Time, Space** (Chronology or Distance), **Relation of Events, Historical Sequence.** Thus the Bible can only be properly taught as **concrete stories,** undated, not necessarily arranged in historic sequence, but rather according to characters, subjects, concrete ethics applied to every-day actions. Distances and relations of cities are also worse than waste material, until a later age. Again, we seldom use maps in day school under the age of eleven, or even globes, which are far less abstract, under ten. Hence the Bible as history must be left until at least eleven. Contrast the years from 8-10 and 12-16. The former is **par excellence** the **memory age,** and the best and choicest memory work must come within these years, in order to secure **permanent** retention. The catchism, selected Bible passages (not mere Golden Texts), the chants and concrete hymns of the Church off a rich mine of material for this period. The adolescent age, on the other hand, is the period of developing **Reason** and **Reflection,** when the abstract can be apprehended, when doctrine can be elucidated, when ideals can be inculcated, when the phases of a deeper spiritual life are manifested. The study of Church history, the history of missions, sociology, the heroic labors of apostolic toilers and kindred courses with a broad view-of-the-world-of-achievement are well adapted to this period of the rise and growth of altruism.

In method of lesson and teaching a new slogan is also heard. It is "the source method, just so far as can be secured," that is a tangible use of the Bible, Prayer Book, history, etc., as source of material, rather than excerpts from them in quarterlies or worse still, leaflets, or adaptation of their contents in the highly unpedagogical question-and-answer booklets.

Much has already been accomplised in teacher-training, and a number of valuable schemes marked out by the several Commissions to meet varying local conditions. It would appear as if every possible difficulty could be solved by one or other of these schemes.

(a) In larger centers and cities, teachers' training classes, of from six to ten lessons, have proved highly successful under the Commissions of New York, Rhode Island, California, Colorado, Los Angeles and Massachusetts. These are not generally lectures, but definite talks and quizes, conducted by leading secular day school educators. In some instances, these same Commissions have adopted the pure lecture system as well.

(b) Local parish lectures conducted by the rector for his own teachers have been held, here and there, in scattered Commissions, though none save New York, Rhode Island, Long Island, Vermont, Iowa and California have made organized endeavor to this end.

(3) Reading courses for isolated teachers or group classes anywhere. These were first put forth by the New York Commission, and proved so successful and practical, covering eleven different courses, that other Commissions, Iowa, California, and Ontario (Can.), in particular, reprinted a number of them for their own circulation. California added the unique idea of traveling libraries to supply the needed books for distant churches, a splendid suggestion for scattered fields.

(d) Correspondence schools are a new feature and yet in the air. New York is considering it, and the organization machinery already exists in similar successful schools, under the Chatauqua Assembly Institute of Sacred Literature, and the Society for Home Study of the Sacred Scriptures.

(e) To Los Angeles in the West, and New York in the East, is due the credit for summer schools for teacher-training, one of three full days in Los Angeles, and one of an hour a day in connection with the summer conference of Church Workers at Richfield Springs, N. Y., during ten days of the ensuing August.

A number of excellent manuals for class use and individual reading have been published recently, perhaps the most widely used being the fifty-cent handbook on Sunday school teaching, child study, religious pedagogy and school organization by the secretary of the New York Commission.

2. **The Course of Study.** It goes without saying that it should be a subject-graded curriculum, i. e., the proper subject at the proper age, and consequently a different subject at each age. A splendid galaxy of the wisest educators in the land have pondered over the problem and they still lack agreement on minor points. New York, California, Long

Island, Vermont, Massachusetts and Iowa have each put forth curricula, more or less alike. The general outline of such experts as Hodge, Haslett, Pease, and St. John has proved, in the main, the point-of-union. The pedagogical sequence seems to be for the grammar school ages from 8 or 9 up, (a) Catechism, Church Year and Simple Studies on How to Use the Prayer Book (the first of this trio put at this age because of the ready functioning of memory then; (b) Old Testament Stories (two years); (c) Concrete and Simple Historical Life of Christ; (d) Old Testament History with the History of the Apocryphal Era; (e) Life of Christ, the Messiah and King; (f) Founding of the Church and Work of the Apostles; (g) Church History and History of Missions; (h) The Teachings of Our Lord and Church Doctrine; (i) Older Courses on Making of the Bible, Sociology, Study of Epistles, Church Hymnody and Music, Religious Pedagogy, History of the Prayer Book, etc.

3. The New York Commission, with this curriculum, as a basis, set itself to the task of writing and publishing tentative text books on the source method, to afford a starting point at least on which to erect the future modern Sunday school system such as shall soon surely come. Quite a series of text books have been evolved, either by its Lesson Committee or by individual members of the Commission. Thus far 35 books have been issued, one of them in its 23,000th impression in less than two years, and several reaching 13,000. Twelve new manuals are in process for issuance this fall. Six courses have already gone through one complete revision and republication; and it is purposely arranged that each new edition shall afford opportunity for revision and improvement. The nucleus thus afforded by this series will supply the ground-work on which the Federation of Commissions may provide the Church with what it deserves,—the **best** system of religious education to be produced by human erudition.

4. Lastly, **Organization,** the least-thought-of, yet well-nigh the fundamental, for above all else, the Sunday school is a **School,** the **Church School.** In such there should be system, order, school methods, separate rooms, desks, tables, or at least lap-boards. There should be an efficient marking system, with regular reports sent home monthly or bi-monthly; with written examinations, commencement day, diplomas and promotion. Just as complete a system can be introduced into a small school of thirty as a large school of 500. One of the most pitiable visions is the sight of a rambling, irregular, go-as-you-please country school. It need never exist. Systematic schemes and material are now at hand. A number of Commissions have collected material for exhibits of the best Sunday school aids, maps, books, lessons, models, etc., in order to assist teachers and superintendents. The New York Commission has an enormous collection of more than 9,000 such articles. Minnesota, Los Angeles, South Virginia, Massachusetts, Iowa, California, Colorado, etc., have secured the beginnings of duplicate exhibits. Every section of the country ought to have one. The Forward Movement has come to stay, to be used by the Church for the upbuilding of the nation's youth. And the movement has reached out far beyond the Church. The National Religious Education Association is the direct outgrowth of the Commission movement, and its ramifications are permeating every corner of the land, every form of religion, every method or phase of religious knowledge.

CORDOBA AND SEVILLA.

From Toledo I went on to Ciudad Real, where I spent a rainy day, and proceeded by night to Cordoba. The train, before descending to the great plain, passes through a mountainous country, and the views are occasionally fine. Olive trees abound. At length one is landed in the midst of cactuses, palms and orange trees.

Cordoba sounds like a name to conjure with. Was not Hosius, its bishop, at the council of Nicaea? Yet the place has little in it but the cathedral, and that disappointed me. I will make a straightforward statement. The Moors enclosed a great double square with a rubble wall of no great height. Then they planted in the enclosure about twelve hundred columns, not cut by themselves, but plundered mostly from Africa. They set these columns at equal distances, and at right angles, not providing them with bases, but sticking them, as it were, into the floor. They united them in one direction with horseshoe arches, in the other with a simple vaulting. When the Christians regained the city, they tore out the middle part of the mosque, and built a "coro," an interval and a sanctuary, after the general fashion of Spanish cathedrals. What is thus built is good, but not first-class; and it is carried up so as to tower above the roof and the walls of the mosque. Of course the effect is striking, from its novelty. One listens with a new sensation to the offices of the church, chanted in a building intended for Mohammedan worship. And the forest of arches and columns, though nothing but a continual repeat, catches the eye. There are also some pieces or ornate Arab work. But to mention the whole thing alongside of Avila, to say nothing of Burgos and Toledo, would be ridiculous. Poverty of invention characterizes it from end to end. It is only fair to add that I believe a great quantity of arabesque tracery on the inner walls has been covered up with plaster. I saw some of it, wheer the plaster had fallen off.

From Cordoba to Sevilla, the railroad runs through a beautiful piece of country, like "the garden of the Lord." One passes some fifty miles of cactuses, which are used to hedge in the road. In Servilla the oranges are yellow and red on the trees, and the plazas are lined with palms. "The Sunday next before Easter" was indeed a high day. The archbishop, all in cloth of gold, blessed the palm branches, which were then carried in procession; great fronds, eight, nine, ten and eleven feet high, the tops of them quivering like flames of fire.

The Gospel for the day, including all of St. Matthew xxvi and xxvii, was sung by several voices. One cantor (tenor) in the northern ambo, recited the narrative part; one, at the gate of the sanctuary (baritone) took all the words of our Lord; a third, in the southern ambo, all those of St. Peter, Caiaphas and Pilate; he had a peculiarly shrill intonation; and a little fellow in the "coro" sang the sentences of the two maids and of Pilate's wife. The music was of the school of Palestrina, or possibly that master's own. On the Tuesday and following days, the Passion according to SS. Mark, Luke and John, was sung in the same manner. The outcries of the chief priests and of the Jews, were rendered by eight or ten voices. The strong tones of the narrator, when our Lord "cried out with a loud voice"; the passionate remonstrance of St. Peter, "I will not deny Thee," the rending of the veil in the sanctuary, and the low yet powerful notes of the organ, when the great crisis came, suggesting the earthquake; all these were circumstances of the most solemn and dramatic character, never to be forgotten.

During the evenings of Holy Week, the great cathedral was densely crowded, the aisles being like streets full of people. Esclava's "Miserere" was finely sung by a large number of men and boys, including, as I understand, a number of the members of the opera. It is a grand composition, although, like Rossini's "Stabat Mater," not sufficiently plaintive, at least in parts. The processions of "pasos" through the church were characteristic and striking, though not in harmony with our usage. They are great "floats," borne along on the backs and shoulders of men, representing the scenes of the Passion, such as the scourging, the crowning with thorns, the carrying of the cross, etc. They were all illuminated, and some of them profusely, with candles; the building itself being dimly lighted.

I must add a brief description of the monument of Columbus in Sevilla cathedral. Although of modern workmanship, it is one of the noblest things in Europe; and it shows that Spain knew how to fall with dignity. The ashes of Columbus were removed hither in 1891. They are contained in a bier, which is carried on the shoulders of four colossal figures, cast in bronze, and colored. Castille and Leon go before, Aragon and Navarre behind. Leon holds up a cross in the disengaged hand, and Castille an oar. These two are in dalmatics and embroidered cottas. The other two are in coats of mail and gauntlets, and wear short dalmatics, reaching only to the waist. It would require a far abler pen than mine to tell how grand the monument is. I have now travelled in Spain about 785 miles.

RICHARD H. THORNTON.

Intercessory prayer might be defined as loving our neighbor on our knees.—Bp. C. H. Brent.

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CALENDAR.

5. Fast. (White at Evensong.)
6. The Transfiguration. (White: Green at Evensong.)
7. X. Sunday after Trinity. (Green.)
12. Fast.
14. XI. Sunday after Trinity. (Green.)
19. Fast.
21. XII. Sunday after Trinity. (Green.)
24. St. Bartholomew. (Red.)
26. Fast.
28. XIII. Sunday after Trinity. (Green.)

The Sunday School Exhibit of the Diocese of California is slowly growing. The Secretary, the Rev. Mardon D. Wilson, is at the Diocesan House almost every day and always on Mondays, Wednesdays and Fridays, and is glad to answer questions and to open the exhibit to any inquirers.

OFFICIAL JOURNAL.

July 11—Met committees from Boards of Lady Managers of Maria Kip Orphanage and of Old Ladies' Home.—Received Bertrand Richard Cocks as a postulant for Holy Orders at the recommendation of the Rev. Geo. L. Parker.

12.—a. m. Service at breaking of ground for beginning a portion of the proposed quadrangle of the Church Divinity School.—Gave Letter Dimissory to the Rev. Geo. E. Swan to the Missionary District of Sacramento.

13.—p. m. Meetings of Directors of St. Luke's Hospital and the Maria Kip Orphanage.—The Rev. Wm. Page Case died in San Francisco to-day.

16.—a. m. In St. John's, San Francisco, took part in the burial service of the late Rev. Wm. Page Case.—p. m., in St. Peter's San Francisco, took part in the burial service of the late Hubert W. Kelley, son of the Rev. D. O. and Mrs. Kelley.

17.—VII. Sunday after Trinity. 8 a. m. in St. Mary's-by-the-Sea, Pacific Grove, celebrated the Holy Communion. —10 a. m. in Pacific Grove, confirmed a sick person.—11 a. m. in St. Mary's Church, confirmed nine (including one from St. Mark's, Berkeley, and one from the Church of the Saviour, Hanford), preached and addressed candidates.—p. m. in St. John's Chapel, Del Monte, preached. — Evening, in St. James' Church, Monterey, confirmed three with sermon and address.

18.—p. m. Met with Council of Church Club, and Committee on Work at University Centres.—Received from the Bishop of Sacramento notice of the acceptance of the Letter Dimissory of the Rev. Geo. E. Swan.

21.—p. m. Offered prayer at the Union Iron Works, on the occasion of the launching of the United States' armored cruiser, "South Dakota."

23.—a. m. In St. Stephen's Church, Gilroy, took part in the burial service of the late Matthew Lennon, Founder, and for over thirty years Warden of the Mission, and made an address.

WILLIAM F. NICHOLS.

PERSONALS.

The Rev. C. H. H. Bloor, who has been assisting the Rev. Dr. Miles at Trinity Mission, Columbia, S. C., expects to reach his station at Nome, Alaska, before the end of August.

The Rev. J. S. Budlong has resigned the charge of All Saints' Mission, Portland, Ore., and moved to the District of Olympia, where he will take work under Bishop Keator. Mr. Budlong was advanced to the priesthood lately in Trinity Church, Seattle. This change was made largely owing to his continued ill-health while in Portland.

The Rev. Wm. Coney, Rector of St. Paul's Church, Salem, Oregon, is making a visit to the East, and is expected to return to Oregon after the General Convention.

The Rev. Erastus De Wolf has resigned the charge of the Mission of Lompoc, Santa Barbara County, Cal., and has been placed in charge of the Church at Corona, Riverside County, Cal., to which place he has removed.

The Rev. Jas. Dobbin, D. D., Rector of Shattuck School, Faribault, Minn., has been making a tour of the Pacific Coast and recently spent a few days in San Francisco.

The Rev. Canon John B. Good, of Christ Church Cathedral, Victoria, B. C., who has been some time in San Francisco, sailed on Sunday, July 25, for his home in Nanaimo, British Columbia.

The Rev. Charles Newton Lathrop has been elected Rector of the Church of the Advent, San Francisco, to succeed the Rev. Herbert Parrish.

The Rev. Nelson Saunders has resigned the charge of Grace Church, Suisun, Cal., and is now living at 554 Jones street, Oakland, Cal.

Mrs. Brotherton, widow of the late Rev. Dr. T. W. Brotherton, for many years rector of St. John's Church, in this city, was buried in Iona Churchyard on the 16th of last month.

Mrs. Sophia Kip Burgess, widow of Bishop George Burgess, the first Bishop of Maine, died at her home in Brookline, July 7th. She was a native of New York and sister of the first Bishop of California. The interment was in the churchyard at Gardiner, Maine, beside the remains of her husband.

The Rev. Wm. Page Case died in a sanatorium in San Francisco on Wednesday, July 13, after a lingering illness, having indeed been in poor health for several years. Mr. Case has been canonically connected with this Diocese since 1889, when he was received from the Diocese of Western New York. He officiated at various places in the Diocese until 1903, when he removed to Kansas, where he had temporary charge of the Church at Horton. He returned to California in March, 1904. The burial office was said in St. John's Church, San Francisco, on Saturday, July 16, the interment being at Iona churchyard.

The fund for the headstone for the grave of the Rev. Dr. E. B. Spalding now amounts to $71. We should be glad to receive any further sums as soon as possible, so that the desired $100 may be sent to Bishop Millspaugh, who has agreed to attend to the matter in Kansas.

DIOCESAN NEWS.

Berkeley—St. Mark's.—The Rector of St. Mark's Church, Berkeley, earnestly requests all clergy from whose parishes students are coming to the University of California to notify him of their names and addresses. Address Rev. E. L. Parsons, 2413 Bancroft Way, Berkeley.

Owing probably to the summer session of the University of California, St. Mark's, Berkeley, has been well attended during the vacation season. The clergy staff of the parish has been increased by the addition of Rev. W. R. Hodgkin, who began his work the first of July. The Sunday school

teachers have been preparing a graded course, and hope to begin it in the near future. During the vacation of Mr. Warren Roscoe Lucy, Mr. William Powell has had charge of the choir and organ.

The branches of the Sunday school at North Berkeley will reopen July 31st. Last spring a class was organized by Mrs. John Galen Howard, and has been meeting in her house. During June another class was organized by Mrs. Osborne, and has been meeting at her house, 1621 Shattuck avenue. About twenty children are enrolled in both classes. An informal committee, composed of members of the Vestry and of residents of North Berkeley, has been considering the purchase of a lot and the erection of a guild-hall and Sunday school room. The teachers of the Parish Sunday school have bought an organ for the North Berkeley branches.

The Church of the Good Shepherd, West Berkeley, and St. Matthew's, South Berkeley, have already passed into the nominal control of the Rector of St. Mark's. Beginning with the first of August he will assume the financial responsibilities as well. Rev. Robert Renison has charge of these missions, and has already done a great deal towards building them up. Miss Dorsey has been working with much success at West Berkeley during the past three months. Two services are held every Sunday at each church. Mr. Renison has one service in each mission, the other being taken by the clergy of St. Mark's or by its large staff of lay-readers.

St. John the Evangelist, San Francisco.—The Parish Record for July gives considerable space to General and Diocesan Missions, and to the Revised Version of the Bible. Detailed information is given which cannot fail to help, particularly to the cause of Diocesan Missions. In regard to what has come to be known as the California Memorial in regard to the Revised Version the following summary is given: Eighteen Dioceses and three Missionary Districts have acted favorably and will support our petition to the General Convention. Massachusetts took no action, but may be presumed to favor the matter, which originated in that Diocese some years ago. A few conventions, possibly five or six, took adverse action. In a few cases no action was taken. A few conventions had met before our Memorial was sent out, and a few other conventions will not meet until after the general convention. It would seem, therefore, likely that our petition would be allowed by General Convention.

The house to house canvass which has been made in St. John's Parish is now completed and shows the following results: The canvasser called at 10,561 doors. In 2,222 instances no reply was obtained. This leaves the net number of 8,339 families seen and talked with. Out of this number 587 claimed to have no religion. Of the remainder, 7,752, the greater part was found to be about equally divided between the Roman Catholics, Methodists and Lutherans. The Presbyterians were well represented; there was a smaller proportion of Congregationalists, Baptists, Campbellites and Jews, and a sprinkling of Christian Scientists, Spiritualists and Mormons. Five hundred and twenty-nine, or one family in every sixteen visited, claimed allegiance to the Church. The canvass was prosecuted by one man and occupied nearly seven months. The territory covered lies between Eleventh and Twenty-fourth street, and between Potrero avenue and Stanyan street.

St. Peter's, San Francisco.—The parish gathered on Saturday, July 16, to pay the last tribute of love to the faithful Crucifer, Hubert Wood Kelley. He had been in the choir for more than five years and his faithfulness and graciousness had won for him many warm friends—a rather unusually large number, if one may judge from the tribute of tears throughout the crowded church. He was fifteen years old, and for two or three years had longed to see the Yosemite Valley. This summer the opportunity came, and he joined a party under the care of his elder brother, Mr. Tracy R. Kelley. While in the valley, a disease of the kidneys, which had been long working silently and unsuspected, reached a sudden climax, and the inevitable end only seemed to be hastened. He was the youngest of seven sons, the last-born of many brethren, and like Benjamin of old, the beloved of the fold. We believe him to have been more true than most boys to very high ideals, and of his rest in Paradise there remains not even the shadow of a question. "To depart and be with Christ is far better."

Pacific Grove.—Nine persons were confirmed by the Bishop of California in the Church of St. Mary-by-the-Sea, Pacific Grove, on Sunday, July 17.

The Catholic Club.

A meeting of the Catholic Club was held at the Occidental Hotel, San Francisco, July 7th, which was well attended by members of the clergy and laity. Rev. Father E. F. Gee, Rector of St. John's Church, Oakland, read a very interesting paper on "St. Gregory the Great," this being the thirteen hundredth year since the death of St. Gregory. The lecture was followed by an animated discussion among the members of the club. After the discussion, light refreshments were enjoyed by the members and their guests. The next lecture will be delivered on September 8th, 1904, at 8 o'clock p. m., at the same place.

The U. S. Armored Cruiser South Dakota, "Named," Not "Christened."

On the occasion of the recent launching at the Union Iron Works of the Cruiser South Dakota, when it was brought to the attention of Mr. Henry T. Scott that many Christian people would wish that the word "christen" might have the word "name" substituted for it in such events, with his characteristic consideration, he promptly acquiesced, and Miss Grace Mae Herreid, the daughter of Governor Herreid, of South Dakota—herself a graduate of All Saints' School, South Dakota,—and her family friends of Bishop Hare,—graciously acted on the suggestion, and was careful to use the phrase "I name thee South Dakota," when taking the interesting part assigned her. If it could become the vogue, the country over, for all who arrange such events and all who note them in writing in the columns of our daily press, to make that distinction, it would be a considerate act to the sensibility of many, who are neither purists nor prigs, but who cherish the simple, hallowed purport of the word "christen."

The following is the prayer written for the launching, by Bishop Nichols, who was asked to officiate:

"Almighty and everlasting God, Thou That rulest the destinies of races and the pathways of nations to ocean's uttermost bounds; they that go down to the sea in ships and occupy their business in great waters see Thy works and Thy wonders in the deep. The stormy wind ariseth. Then cometh the time when the waves thereof are still. The tempest that sweeps the surface yields to the tide that stirs the depths. The waters of their own weight subside into the calm. The war of the elements gives way to the majesty of ocean's hush. Even so, we pray Thee, Heavenly Father, ever still the passions of mankind by the mighty sense and surge of brotherhood revealed in the depths of humanity through Christ Jesus. Make wars to cease in all the world. Scatter the people that delight in war. As of old on the storm-tossed Lake of Galilee, so now to the threatening anger of roused nations, speak the assuring "Peace, be still" of Thy blessed Son. Use the navies of the world to keep, rather than to break the peace; their dread menace of the savagery of strife to be the terror of evil doers; their bold enginery of destruction to be the police-patrol in all the water-ways jostled with the great rivalries of the world. Bless this vessel now to receive the billowing welcome to her gliding keel. May her mission be truly pacific, like the ocean that takes her to itself. May her part be one of upbuilding Christian civilization, like the sturdy young commonwealth whose name she is to bear. May her career ever betoken that word from the lip of the aboriginal American—"Dakota"—"confederated"—as her decks, in many harbors, are the scene of exchanges of international courtesies with the officers of other navies, rather than of fierce carnage, and her armaments vocal with salutes of peace and goodwill to other flags, rather than with the din of death and ruin; so fulfilling her part in the confederation of the world. Ever enable this good ship to protect and conduct in safety to the haven where they would be those aboard who command and those who obey. Keep from harm the workmen here and elsewhere in this shipyard. Bless all in authority in our nation, all who have direction of this great ship-building industry and of this day's exercises, and all who are assembled here. We ask this for the sake of Thy Son Jesus Christ, our Lord. Amen."

MISSIONARY COMMENT.

MISSIONS AT THE GENERAL CONVENTION.

We want to give timely notice of this phase of the work of the General Convention which meets in Boston in October, because no matter how tedious some of the legal and legislative discussions may be, here is a topic that every man and woman ought to follow with keen interest. It is coming to pass that no church gathering is complete unless missions, the one great object of all gatherings and all legislation, have a full hearing. If you want to follow the progress of Christ's Kingdom, ask about missions first and ecclesiastical legislation second. A general outline of what the convention will talk about is as follows: On Friday, October 7th, the report of the Board of Managers will be reviewed by Dr. A. S. Lloyd and Mr. Geo. C. Thomas, the Secretary and Treasurer, respectively. The committee appointed three years ago will present its report suggesting changes and improvements in our general missionary organization, and discuss the question as to whether the present apportionment plan needs modification. Some think it does. The triennial service of the Board of Missions will be held on October 9th, with Bishop Brent as the preacher. Four afternoon sessions of the convention itself will be devoted to personal reports by Missionary Bishops upon their work. The list will include: Bishops Brent of the Philippines, Van Buren of Porto Rico, Restarick of the Hawaiian Islands, Rowe of Alaska, Kinsolving of Brazil, Graves of Shanghai, Partridge of Kyoto, McKim of Tokyo, and Ferguson of West Africa. The chief missionary services will be three striking meetings on October 10th, 16th and 23d, in Tremont Temple, Symphony Hall and Trinity Church. The subject of the first meeting will be: "Church Extension in the Western Hemisphere," and the second: "Church Extension in the Eastern Hemisphere," while the last will be a great service especially for children. Such careful planning as this, so far in advance, shows where the mind of the Church places missions—in the forefront of the battle; the leadership of Christian activity belongs to those who lead, and missions lead. Let every man and woman and child whose duty, just as sacred, it is to stay at home and "hold the fort," instead of going to the front, follow carefully the movements of the army in the field, give them the aid they call for, and so be sharers with them in the victory now being won for Christ in the world. To this end keep informed through daily papers of all that the convention says about missions. We especially advise a subscription to the "Spirit of Missions" from now until the convention. (And forever after, too.)

NEW MEXICO AND ARIZONA.

"The New Mexico and Arizona just come to us, deserves a little more than passing notice. In the first place, its style and dress make it an easy and delightful paper to read; it is dressed as if intended to demand your respect, not beg for it. And while dress is not important, no one has time these days to read a shoddy magazine; above all, no church paper has a right to be anything but well dressed. Far more important is the fact that this little paper is written as if it intended to be read; the items are personal, and written as if alive because they deal with a living work. And so we come to the real thing we want to say about the contents of the "Mission." It is a missionary subject. The work told of in this paper is a work against insuperable difficulties, apparently; but from Bishop, clergy and laity come only tones of encouragement and joy in their progress. Neither the progress nor the joy is assumed; but abiding and real. Here are Domestic Missions at their best. Read the small numbers and figures, both of people and money, a bare dozen at Diocesan convention, and no report printed in Arizona for lack of funds; and then hear New Mexico say that she will pay, as in the past, every cent of her apportionment to general missions. Deeper than money matters goes the spirit that is found in this paper. It is that of no narrow parochial interest, but of the enthusiasm that comes from joining our views to the larger vision of a whole redeemed humanity. The pages are full of pathos, as one reader said to us, but behind their pathos lies an enthusiasm that is far greater, and bodes better things for Christian living in Arizona and New Mexico than have yet been possible. And here is the tone of the District as it receives its needed amount of money from the Board of Missions: "The Board of Managers has renewed our appropriation, giving us the same amount as for several years. We should have been grateful for an increase, but are glad that there has been no decrease. We are getting our share, no doubt." We think there is doubt, and if California (and others) will *give* their share, next year such work may indeed *get* its share. We wish more could be said about Arizona and New Mexico, but this is enough to show some of us what Domestic Missions means. The Board of Managers is waiting until September 1st, to see what Dioceses will "give their share." The time is short. Our work is all one. Shall California indicate that there is enthusiasm farther west than Arizona? She has shown it before; it is here now, waiting to be harnessed if every Parish and communicant will help to do it.

GENERAL NOTES OF MISSIONARY INTEREST

The *Spirit of Missions* says, in referring to Western Texas, recently made into a Diocese: "Thirty years ago there were only six churches, now there are forty-two; then no rectories, now an Episcopal residence worth $12,000, and twenty rectories; then six clergymen, now twenty-six actively engaged; then 500 communicants, now 3,000. While it has been slowly making its way to Diocesan support, Western Texas has gladly made its gifts for missions at home and abroad, as well as within its own borders. In each year of the Apportionment Plan the district has given considerably more than its apportionment."

It will be of interest to the whole Seventh Missionary District to hear of the Leonard Memorial, in memory of Bishop Leonard. Soon after his death it was decided to erect in his memory a home for nurses, in connection with St. Mark's Hospital, Salt Lake. The Bishop's own words were, shortly before his death: "It is only right that the people who give themselves with unselfish devotion to the care of the sick should have a comfortable place in which to rest when off duty. $15,000 would meet this need. I pray that lovers of humanity may come to my rescue." $25,000 are needed. Up to date about $3,600 has been received. Sums large or small may be sent to Mr. Geo. C. Thomas, Treasurer, 281 Fourth Avenue, New York. Mark your gift, "For the Leonard Memorial Fund."

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

Diocesan Meeting: Monday, August 1st, 2 p. m., in the Guild-room of St. James' Church, San Francisco. A good attendance is especially desired. All interested are cordially invited.

Altar Day Service: Grace Church, San Francisco; Saturday, August 6th: The Feast of the Transfiguration, at 11 o'clock. Celebrant: the Bishop, assisted by the Rev. the Rector of Grace Church. The Bishop will make an address. The service is open to all.

With the wider issue of the **Pacific Churchman** this column may be read by some one in most of our churches. Will not this some one see that the dollar to the Altar Fund is paid promptly on August 6th? Perhaps laid on the altar at the celebration.

The President asks that all money contributions and payments be sent directly to the Treasurer, whose address stands above; and that they be by check or post-office order if mailed, and not by bank notes.

We had a charming visit with Miss Suthon, on her way home for her furlough. Miss Suthon brings with her two of the Rev. Isaac Dooman's children to place them at school in Gambier, and tells of the continuance of Mr. Dooman's good work in Kobe.

BROTHERHOOD OF ST. ANDREW.

The next meeting of the Junior Local Assembly will be held at the Cathedral Mission, corner Second and Folsom streets, on Tuesday evening, August 2d. After the transaction of the regular business, there will be a number of articles or short talks by juniors. These papers, or talks, by the boys, are always very interesting and to the point. While the meetings are conducted entirely by the Juniors, the Seniors, clergy, or others are always welcome.

The regular monthly meeting of the Senior Local Council, held in Trinity Chapel on Thursday evening, July 21st, was fairly well attended and was probably one of the most interesting and helpful of the recent gatherings of this organization. The remarks incident upon the discussion of the work and report of the "Forward Movement" Committee, give evidence of the dawn of a brighter day in the affairs of our Brotherhood in this city and section. That we are beginning to realize that God's work is of some importance, after all, and that it can only be brought to a successful issue after careful and prayerful consideration and by faithful attention, was quite apparent. This augurs better results for the future. Another encouraging feature was the number of our clergy who were present, there being a larger number in attendance than at any previous meeting held in some time past. Again, the representation of Chapters was probably above the average, as all the Chapters in the Assembly were represented, there being present also a number of representatives from several of the Junior Chapters, while there was also to be noted a number of new faces among the Seniors. Some of the reports made would indicate room for improvement, yet a very encouraging feature, not apparent, for the reason that no report was made, lies in the fact that good work is being done; such, for instance, as that on the Water Front, a number of mission services and Sunday Schools that have recently been taken hold of by members of the Brotherhood, besides some improvements, through increased membership, and in other ways, in various of the Chapters. Again, the immediate prospects of one Senior and four Junior Chapters, the Senior a revival and the Juniors new Chapters. Everything considered, then, it would seem that there is encouragement for the future.

Mr. Lynwood J. Kelley, of St. Peter's Junior Chapter, will hereafter assist the Western Secretary. If a supply of buttons or prayer cards is wanted, the same may be obtained through either Mr. Chandler or Mr. Kelley.

St. James' Junior Chapter, of Fresno, though one of the youngest Chapters on the Coast, has already thrown itself heartily into the work and has a way of doing things that counts. Some time ago it was decided to look after the hotels, and work them thoroughly for those guests, especially traveling men, who might be stopping in the city over Sunday. After a thorough consideration of the matter, a blotter, for use at the writing desk in the hotel, was decided upon. This blotter, which has one side glazed, so that there may always be a "top side," thus preventing the printed matter from being lost sight of, gives the name and location of the church, the rector's name and address and his 'phone number, the hours of the services, the dates of Chapter meetings, and an invitation to the church services. There is also printed a "cut" of the church building (made from a photograph taken by one of the boys). Every Saturday night members of the Chapter visit the various hotels and see that there is a supply of these blotters placed on the writing desk of each hotel, where they may be used by the guests. That results follow their use has been proved on more than one occasion; in fact, although the blotters were not placed in the hotels until after 7 p. m. on the first Saturday that they were used, on the following Sunday there was a young man present at the early service and another at the later morning service, both of whom had had their attention directed to the church and her services by the means of these blotters. There have also been other occasions when the men have been thus attracted to the services of the church. This ought to be a suggestion for other Chapters.

This is the time of summer vacations, and many of the members of the Brotherhood will be among those enjoying a few days' or weeks' rest and a trip away from home. This leads to a thought or two. Does a "vacation," when one's secular work is laid aside, together with as much as possible of the cares of everyday life, mean that one should also lay aside and forget his God, his Christian duties, Brotherhood vows, and all else that pertains to his higher and nobler self? We fear that in too many cases, alas, it does. It should not be so, however, for wherever one may go there is always a work to be done for Almighty God. Prayers are just as acceptable to God, said under the spreading branches of one of the trees of the forest, on the sands of the seashore, the deck of a moving vessel, or within the confines of a Pullman sleeper, as though said under the gilded dome of the grandest cathedrel the art of man has ever caused to be erected. There are just as many opportunities for delivering our message of Christ's love, and for the spread of His Kingdom, when off on a vacation, as we find day after day when at home, and they are equally as God-given, and demand equal attention.

Wearing the Brotherhood button is another matter that ought not to be neglected, whether traveling or at home. It is the means of providing so many opportunities for the furthering of the work, and it also serves as a reminder of one's vows and professions.

Then there are in the places where some of us may be visiting, possibly, a rector and some Brotherhood men who might be helped by our dropping in on them and saying a word or two, acting as a sort of traveling secretary. See the editorial in St. Andrews' Cross for July, on this subject.

Oh, there are so many ways in which we may, while on one of these "vacations," still keep our Rule of Service, and not interfere one whit with the enjoyment of our outing. Let us offer our vacation to God, for His glory, and we may rest assured that He will use it for that purpose, and bless us the more in so doing.

In the sudden taking away from our midst, by death, which occurred on July 15th, of Master Hubert Kelley, a member of St. Peter's Junior Chapter, the Junior Department loses one of its most promising members. We shall all miss Hubert, for he was always in attendance at all our Junior meetings, and faithful in any work that he might undertake.

Words, on such an occasion, at best can but inadequately express one's feelings, though we can assure the parents, the Rev. and Mrs. D. O. Kelley, and the brothers of our late friend, that they have the prayers and the sympathy of the entire Brotherhood, in this section, in their bereavement and affliction.

Mr. Matthew Lennon died at his home in Gilroy on Thursday, July 21. The burial office was said on Saturday, July 23, the Bishop and the Archdeacon assisting the Missionary in charge, the Rev. J. F. Trivett.

ALL SAINTS' MISSION.

St. Luke's Parish, San Francisco, California

The passengers on the Haight street cars on Easter Day, 1904, were surprised to see a beautiful little church at Masonic avenue, where, less than a month before, was a vacant lot. In spite of weather which made it necessary for the work to cease for days at a time, the people of All Saints' had attained their hearts' desire. They had determined to worship in the church on Easter morning and they did.

At that first service the little church was crowded to the doors with a congregation of over 220. There was no mistaking the spirit of devotion and loyalty, either, for the service was splendidly spontaneous and the offering amounted to over $300. The children alone gave $13. Each one had worked hard, and with each the interest was personal.

All this was quite characteristic. It was but an instance of the spirit which has pervaded the work from the start and made it almost phenomenally successful.

On the 24th of May, 1903, St. Stephen's Church formally transferred to St. Luke's the Sunday school which it had been conducting at the kindergarten building on Hayes street, near Lyon—a work which was begun under the loving direction of the late Rev. Edgar J. Lion. During the next

ALL SAINTS' MISSION

few months the school continued to grow and on October 7, 7, 1903, the clergy of St. Luke's sent out the following letter:

Saint Luke's Church,
San Francisco, California.

A meeting of all who desire that an Episcopal Church should be established in the district bounded by Stanyan, Oak, Baker and Frederick streets, will be held at the house of Mr. R. H. White, 1216 Haight street, between Lyon and Central avenue, Monday evening, October 12, at 8 o'clock. The object of the meeting is to form an organization with the view of establishing such a church. Please come and bring your friends to show your interest in this object at least by your presence. In case you are obliged to be absent, a letter will be greatly appreciated.

Twenty persons were present at the meeting and an organization was effected, with the Rev. W. E. Hayes as chairman, representing the rector of St. Luke's Church, Mr. Robert H. White as treasurer and Mr. E. B. Hore as secretary. On November 1, All Saints' Day, about 40 persons attended the first service in the parlors of a cottage at 1224 Haight street. At the Sunday school later in the day there were 62 present.

From that day until the opening of the church the attendance at the services and at Sunday school continued to increase. Sunday school classes were scattered all over the house and often members of the congregation sat patiently in the outer hall. It became necessary to face the new problem. The accommodations were plainly inadequate. At a guild meeting in February the treasurer submitted plans for a building to cost about $1,500. Lots had been already secured through the co-operation of Mr. John B. Curtis, Mr. White and Mr. G. D. Clark. On March 1, the work of construction was begun. The first service was held on Easter Day. Since Easter the enrollment of the Sunday school has increased to 150, and over 150 families are now connected with the church.

So much in bare outline for the history of the mission. Its marvelous growth has resulted from two things—an unusual opportunity and personal devotion.

As to the opportunity: The district around All Saints has become, within the last years, one of the most popular residence sections of San Francisco. It is close to the park and offers unusual advantages for children. Land has been utilized to the fullest extent and almost all the buildings recently constructed are modern flats or apartment houses. As a result there is now, within a comparatively small area, an immense population—a population which will rapidly increase as new buildings are erected.

As to the personal devotion and generosity: At first it was decided to erect a church building worth about $1,500. The actual value of the building as it now stands is about $2,500. Every imaginable kind of material was donated—lumber, paints, hardware, nails, bricks. Since the inception of the work over $2,000 has been contributed in cash and pledges.

But worth far more than any gifts was the whole-hearted devotion of individuals. Much of the success has been due to the wise insistence of the rector of St. Luke's, Rev. Burr M. Weeden, upon the maintenance of close relations between the mission and the mother church. Most of all is it due to the unflagging energy of his representative—Rev. W. E. Hayes. Mr. Hayes has given himself unsparingly to the work and is directly responsible for its marvelous growth. He has been well seconded by certain devoted laymen. Without the help of Mr. Robert H. White, the present building could never have been erected. Mr. White consecrated his talents as an architect to the cause, and lovingly supervised every detail of construction—often at the greatest personal inconvenience, but with never the slightest murmur of impatience. Mr. E. A. Turner has been tireless in his efforts and Mr. E. B. Hore has borne nobly the burden of labor and responsibility which fell upon him as secretary.

It goes without saying that the Ladies' Guild has done its part. There is, after all, no service so devoted as that of churchwomen who do their duty as a matter of course, without the slightest thought of praise or reward. All Saints' Guild is happy in possessing such members.

Already the little church is adorned with beautiful memorials. The chancel woodwork was presented by Mr. and Mrs. White, the altar rail by Captain and Mrs. Rinder. The chancel furniture, altar cloths and linen were provided by Trinity Church, Oakland. The brass altar cross, which is strikingly handsome, is a memorial to the late Mrs. Anne W. Young, from her sister, Mrs. Bisbee. The communion set is from the St. Luke's Chapter of the Daughters of the King. The vases and book-rest were presented by the young women's societies of St. Luke's Church.

All Saints' Church has a bright future before it. Its growth has been marvelously rapid, but it has been wisely directed. At present it faces the problem of paying off the indebtedness on the lots, which are mortgaged for their full value—over $5,000. But, with St. Luke's behind it, the mission rests on solid ground. Then, too, its ministrations are sincerely appreciated. Church people are coming in from every side. Already the congregations begin to tax the capacity of the building. The opportunities for doing good are boundless. The Sunday school is meeting the needs of the rising generation. A boys' club has been organized on the lines of the club at St. Luke's, as a Castle of the Knights of King Arthur. It is proposed to build a gymnasium. A girls' sewing class has been started.

With courage and energy, All Saints' is striving to meet the demands upon it. It is a fascinating work. May God grant to it every success!

CECIL MORTIMER MARRACK.

CALVARY CHURCH SANTA CRUZ.

The fortieth anniversary of the laying of the corner stone of Calvary Church was celebrated on St. Peter's Day, and at the service many of those who were present at the laying of the corner stone were in the congregation, and Mrs. E. C. Boston and Mrs. H. M. Tidball, of Jolon, who were in the choir forty years ago, were with the singers and led the processional as the choir proceeded up the center aisle singing "Christ the Lord, the Sure Foundation." The offertory solo was by Miss Beatrice Boston, and was "Be of Good Comfort, He Calleth Thee."

The sermon by Bishop Nichols was from the text, St. Luke xxii, 23, "The place called Calvary." He spoke of the naming of the church. Santa Cruz, meaning Holy Cross, and one church having appropriated it, it is likely the founders took the nearest to it, Calvary. Calvary suggests the Cross, and it means conquest and victory through that symbol which is applied at the font in baptism, in the Holy Sacrament of the Lord's Supper and is taught in the worship

Fortieth Anniversary of the laying of the corner stone of Calvary Church, Santa Cruz.
Clergy present:
Bishop Nichols, Rev. G. H. Jenks, M. D., Rev. C. O. Tillotson, Rector

1864 1904
A group of some present when the corner-stone was laid, and at the commemoration on St. Peter's Day, 1864 and 1904
Mrs. Boston Mrs. Tidball, Chas. Kaye Mrs. Wanzer Mrs. Chace
Mrs. Donzell Mrs. Dwyer Vacant Chair Mrs. Hannah Mrs. Agnes Scott

and service of the church.

The Bishop read an account of the first visit of Bishop Kip in the early part of 1864. The Bishop, in reporting to the Board of Missions, after telling of his visit to the mountain sections, says in regard to his trip to Santa Cruz: "We now turn to the agricultural portion of the State, where the population is more stable, and there is a steady increase. Santa Cruz, on the Bay of Monterey, has a delighthful climate, and the atmosphere and temperature is nearest like to that of Naples of any place I have ever visited. With Mrs. Kip we went to Alviso by steamer, and by stage to San Jose, eight miles distant. The stage left at midnight, for Santa Cruz, but we waited until morning and went by carriage, it being eighteen miles to the Coast Range. The road is narrow and not wide enough for teams to pass, but during the day we only passed three teams, and every time had to leave our carriage.

"The scenery was grand, and equal to that of the Alps. We arrived in Santa Cruz in the evening at 5.

"The church is already established, and has a fine lot, 1 1-3 acres, in the center of the town, which was presented by Mr. Boston. Service was held Sunday morning at the Methodist Church. Twenty-two came forward for communion, one-half being members of the church. The rector, Rev. Mr. Loop, presented seven candidates for confirmation."

Bishop Nichols then quoted from an article in the Spirit of Missions, written by Rev. Mr. Loop, in regard to the laying of the corner stone. He said: "People were present from San Francisco, San Jose, Santa Clara, San Mateo. Rev. Giles Easton and Rev. D. D. Chapin assisted in the service. The choir sang an anthem by Mozart, 'From the Rising of the Sun.'

"Mr. Boston, in an article to the Church paper, wrote of the conditions in Santa Cruz, and also of the sending of the first Rector, the Bishop saying that a minister with his family had arrived from the East. He intended to send him to Los Angeles, but on account of the beter climate in Santa Cruz and the then existent conditions in Los Angeles, he thought a better work could be done in Santa Cruz, as the Americans in the southern city were nearly all in open rebellion against the country.

"Mr. Boston also described the new church as a mere shell, the windows covered with muslin, no pulpit, no altar and a debt of $500. This was at the first Easter service after the laying of the corner stone."

The succession of clergy in charge has been as follows:

First service of the Church in Santa Cruz on May 11, 1862, held by the Rev. Dr. Ver Mehr.

The Rev. C. F. Loop came as Missionary of the Board of Missions and began services on July 5, 1863, and continued until 1869.

The Rev. Giles Easton was in charge from 1869 to 1875.

The Rev. Dr. Ver Mehr officiated for two months in 1875.

Chaplain Vaux, U. S. A., in 1876 and during other vacancies, was in charge not as Rector and without salary, rendering valuable services to the Parish.

The Rev. Robert Scott was in charge from 1876 to 1879.

The Rev. G. H. Ward from December, 1879, to March, 1881.

The Rev. Jas. G. Atkinson from June 30, 1881, to September, 1882.

The Rev. C. O. Tillotson, the present Rector, took charge in December, 1882, having thus been in charge nearly twenty-two years, and is the only Rector in the Diocese who has remained over ten years in one cure.

Rev. Dr. McClure of San Francisco and Rev. Dr. Jenks of Watsonville assisted in the service. There were also many communicants.

In the afternoon a parish gathering was held on the lawn at the church.

Among those now living who were present at the corner stone laying are the following:

Mr. and Mrs. Edward Williams, Mr. and Mrs. James O. Wanzer, Mr. and Mrs. Charles Kaye, Mr. and Mrs. Thomas Weeks, Mr. and Mrs. J. H. Skirm, Mr. and Mrs. Wm. Rice, Mr. and Mrs. J. T. Tidball, Mesdames J. D. Chance, H. M. Blackburn, A. Hannah, H. Scott, Alice Donzel, C. F. Loop, Horace Gushee, M. E. Fagen, C. Hoffmann, E. Kunitz, Shelby, Catherine Dreher, Geo. Carter, S. A. Dyer, Geo. Otto, S. J. Lynch, Emma Brooks, Miriam Pray, Louisa Drennan, Wm. Cooper, John Cooper, Isabella Williams, Eliza C. Boston, A. A. Hecox, Messrs. Henry Parsons, Judge Bockius, John Bagnall, Richard Kirby, F. A. Hihn, Hugo Hihn, Horace Gushee, Edward Bender, Charles Perry, Henry Rice, Elihu Anthony, Richard Chapin, Rollin Case.

The records of the Parish show for the forty years of its history 724 baptisms, 322 confirmed, 257 marriages and 521 burials.

"THE LORD IS KING."

The Lord is King o'er all the earth,
Though grief o'erpowers and sorrows fall,
And man's impatience waxeth great
Still, He is King o'er all, o'er all.

Though dire destructions spread abroad
With all a cyclone's dreadful wrath,
The stars still shine above—below
The flowers still bloom along our path.

The Lord is King. Be still, and know
When raging Powers their vengeance take,
Not one small step beyond His will
Dare they, to make or to unmake.

With wondrous trueness day by day,
And year by year His mandates fall,
While Earth and Life make haste to say
The Lord is King o'er all and all.

Walnut Creek, Cal. A. C.

CHURCH DIVINITY SCHOOL OF THE

LITERATURE OF THE DAY.

"The Bible and the Church." An Essay Toward Faith. By the Rev. W. G. Davenport. (Young Churchman Co., Milwaukee. 50 cents.)

The higher criticism is not even mentioned in this little book, but it is evidently a protest against it. There is nothing particularly new in it, but it will be found useful for the Parish Library and for distribution.

"Ritual and Ceremonies of Holy Communion." By the Rev. G. B. Johnson, Chaplain to the Bishop of Vermont. (Young Churchman Co., Milwaukee. 25 cents.)

This is a perfectly fair and reasonable statement of the question, within the lines of the Prayer-Book, yet not drawing those lines in any impassably rigid fashion. But the author criticizes Mr. McGarvey's book, "The Ceremonies of a Low Celebration," with great candor, but with equal justice. The pamphlet is well worth studying, and better worth possessing.

"The Restoration of the Reservation of the Blessed Sacrament for the Sick." By the Rev. J. Wright. (Young Churchman Co., Milwaukee. 75 cents.)

The author confines his plea to reservation for the sick and in large cities. Also in hospitals, there are good reasons for the practice. But in a large number of cases the reservation is not for clinical communion so much as for adoration, and all arguments from long custom in other Churches are beside the mark so long as our Prayer-book remains as it is. It would be as pertinent to argue from the use of the Athanasian Creed in the Church of England that it ought to be restored to use here, and to buttress that argument by the assertion in the preface to our Prayer-book, "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." The book is quite temperate in tone, and there are some very interesting photographs.

The Bishop of Vermont's Charge, (Longmans'. 25 cents.) entitled **"Ecclesiastical Discipline,"** is learned, weighty, and deserves very careful reading.

Professor Body's pamphlet, **"Companion to the Marginal Readings Bible,"** is extremely interesting and ought to have a wide circulation. (Nelson & Sons, New York, 25 cents.)

"The Decadence of Preaching." (75 cents.)

"The Principia of Oratory." (50 cents.)

"The Art of Extempore Speaking." (75 cents.)

(Young Churchman Co., Milwaukee.)

The above books are by the Rev. H. Ford, an English rector. The first on the list seems to be a justification for the other two. But however that may be, the two last are plain, practical and common sense, evidently based on experience, and likely to be useful—to the younger clergy especially. He has much to say about the management of the voice, and the need for that is not by any means limited to the newly ordained. There is some extremely good advice about memorizing, storing the mind with good ideas and fitting words with which to clothe them, how the preacher can best and most forcibly deliver his message in the clearest, most intelligible way.

"The Woman Errant: Chapters from the Wonder-Book of the Commuter's Wife." (The Macmillan Co., New York. $1.50.)

The lucky people who have already made the acquaintance and grown into friendship with the personages in the former Wonder Books of this delightful writer, will be as delighted to hear further news of them as one delights in reading again and again of Trollope's Barchester people in the evergreen chronicles of that ilk. That in itself is what Mrs. Carlyle used to call a "good joy." But there is the further joy of good work;—of literature, as distinguished from the sloppy stuff ladled out to the undiscerning many by the purveyors of the decadent novels of the day. Exquisite bits of description, keen insight into character, and virile embodiments of it, the saving grace of a kindly humor, and the truth embodied in the tale, which ought to make its way into the minds of the women-errant who are everywhere entering into a fight nature has not fitted them for, and failing by the hundreds, while the exceptional tens win out, but at a sacrifice which only the bitterness of their own hearts knoweth of. Yet the writer does not by any means belittle woman's work, or the doing of it in the numberless cases where there is an unescapable needs be. "It is not the doing, but the way of it that marks the distinction to me. The woman errant,—God help her—it seems to me, is she who either from choice, hazard, or necessity, seeks a cause outside the protecting wall of her natural affections." The letter of Mrs. Truesdale (p. 309) is an expansion of this position, and the following answer to it states what may be a purely imaginary illustration of it, yet most of us know how much truer truth is than fiction. The cold brutality of another letter by an extremely new woman (p. 136), is a fine example of the crucifixion of womanliness wrought by the conviction "that what has been known as home life is both degrading and narrowing to the combination of people who live in it." This is the serious side of the book. The lighter side of it is charming, in the older sense of that vulgarized word, but we have not space for further analysis, only we would say a passing word in praise of Sukey Crandon—wholesome, delightful, and of Mrs. Jenks-Smith, inconsequent as Mrs. Nickleby, but with an all redeeming strain of kindly good sense. For the rest those who have the faculty of appreciating a good book will inevitably find out this, and a single reading will not suffice them. H. H.

MAGAZINES.

The July **Craftsman** continues the excellent articles on the Old California Missions, and has other good papers on Municipal Art, Sevres Ware, sketches, and plans of inexpensive, artistic homes.——The **Housekeeper** is what its name indicates and a little more.——The **Criterion** has a large portrait of Hawthorne and a variety of interesting matter.——The **California Review** anticipates the critic by its modest assertion on the cover, that "It's Bully Good." In the face of so refined and positive a verdict, it would clearly be impertinent for us to say a word. If every article in the **XIXth Century and After** has not a special interest for each individual reader, every one who bulk of the contents matter which is worth more than mere perusal. "How Japan Reformed Herself" has an interest larger than the war affords; "The Athanasian Creed," by Bishop Welldon, ought to be studied by every churchman. And there are others. The Review of the Month by two writers of first-rate standing is always readable and reliable. The value of the magazine is much more than its price.——**Everybody's Magazine** for August justifies its distinctive title, but the sensation of it is the startling, thrillingly candid expose of the "Amalgamated Copper," only, we demur to the wealth of brimstone adjectives. A strong case is weakened by such violations of good taste. What is called a "strong" novel, or story, in the critical slang of the times, largely depends for its strength on the jarring swear-words sown throughout with liberal hand.

Country Life in America has on its cover a picture which distances by a long stretch anything of the kind we have come across before. In the foreground is a swan, beautifully drawn. For the rest we refer to the magazine. It is from a photograph by Harriet Lynam. Lovers of Longfellow will delight in a fully illustrated article, on his home, and both country casuals and country regulars will find ample provision made for them.—**McClure's** has caught the tone of the lazy time, and caters almost exclusively for idle vacationists. But there is one notable exception, in the article on Lincoln Steffens and Illinois politics, which is a deft planting of thorns in vulnerable sides. H. H.

All Books Reviewed in this paper can be obtained at the Lowest Price at

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The John Tennant Memorial Home

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate charged for admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary. Rev. H. Chetwood.

Neglect or impatience of authority in matters religious or ecclesiastical combined with a prevalent fondness for organization and suborganization forms one of the paradoxes of American civilization.

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HIGH CLASS DRUGGISTS AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

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